THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"If there be any power in the world that will make itself felt it is character. There may be little culture, and slender abilities; yet if there be a character of sterling excellence it will demand influence and secure respect."

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OUR WORK IS NEVER IN VAIN.

A FEW years ago a little girl, daughter of the janitress of a schoolhouse in Sweden, used to help her mother with her work, and while she worked she sang. A lady passing in her carriage one day heard the singer and was attracted by the sweetness of her voice. She descended from her carriage, hunted up the little girl and persuaded the mother to let her carry the child to Craelius, the great music master. When this master heard her sing he was delighted and said she should sing before Count Puche, who was a fine judge of music. That gentleman received the little visitor rather coldly at first, but when she had sung for him he declared that she should have all the advantages of the Stockholm Academy. The fame of the little nightingale spread until the concerts where she was to appear attracted great numbers of people.

One night, when she was to try a more difficult song than she had tried before, the house was packed. The little girl was nervous and excited, and when she attempted to sing she found her voice was gone. Everybody was grieved and the poor girl was overwhelmed with sorrow. Her voice did not come back the next day nor the next, and she felt sorrowful, indeed. She felt that all the years she had spent in work and study had been in vain, and she grieved for a long time over her misfortune. But she went about humming little tunes to herself.

About four years after that terrible night an entertainment was to be given where the principal part in one of the songs was more difficult than any of the singers under the music master's training could handle. He thought of his former pupil, and wondered if she could ever help him any more. He spoke to her about it, and anxious to do him any favor she could, she consented to try. While practising the part, suddenly her voice returned with all its former richness and beauty. She was delighted, as was also the music master. This little girl was Jenny Lind.

Now, the moral we wish to point in this bit of history is that no good work is ever a waste. Circumstances may arise that would seem to nullify the efforts we have put forth and utterly destroy what we have accomplished, but when we find ourselves again our former good works remain to our credit. Jenny Lind, when her voice returned to her, found that she had not studied nor worked in vain, but her knowledge of music was just as valuable to her as if no misfortune had intervened.

Elders in the Church of Jesus Christ of Latter-day Saints sometimes feel that much of the work they do in promulgating the principles of the gospel, is lost. The good fruits of their labors may not be at once apparent, and the feeling is that their efforts have gone for naught. A little reflection, however, will convince them that no good work in the cause of the Savior is ever wholly lost.

The humble elder going from house to house distributing the literature of the Church and engaging in conversation on the principles of the gospel, makes many calls where he is not welcome and from which he receives no response. Only occasionally does he find people who will give him a hearing, and the majority of these he never sees again. Is the labor lost that he has spent in going to their doors?

He may get out on the street and in the face of opposition and contumely bear his testimony to the people. Of the few who will hear him fewer still give heed to his words. Is he justified in feeling that he has labored and suffered in vain?

It may be that the elder has spent considerable time and gone to much trouble to explain and make clear the gospel to one who has shown an inclination to hear the truth, only to have the investigator turn his back on him and become tormentor.

In some instances men and women join the Church seemingly full of ardor, and after a little season fall away and stray from the fold. It is customary to look upon such cases as love's labor lost.

It is wise, however, to look on the bright side of all things. It was never expected of the servants of the Lord that they should bring every soul to a knowledge of the truth. The Savior said: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Indeed, from other words of the Savior we are given to understand

that there are comparatively few who will come to a knowledge of the truth through the ministrations of His servants in this life. He says: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it."

This same condition was made known to the prophet Lehi, whose ministrations are recorded in the Book of Mormon. In a vision Lehi saw a spacious field, in the midst of which stood a tree bearing a most delicious fruit which, when partaken of, filled the soul with exceeding great joy. By the side of the tree ran a stream and on the opposite side of the stream he saw, as it were, a large and spacious building. "And it was filled with people, both old and young, both male and female; and their manner of dress was exceeding fine; and they were in the attitude of mocking and pointing their fingers towards those who had come at, and were partaking of the fruit."

We are followers of the meek and lowly Nazarene and are called to be preachers of the gospel plan of salvation inaugurated by Him. We have reason, therefore, to expect the same conditions to beset us in our labors as Christ and His disciples found in the days of the primitive Church. The parable of the sower illustrates the conditions that existed at that time. He spoke to His disciples in parables and on this occasion said: "Behold, a sower went forth to sow; and when he sowed some seeds fell by the wayside, and fowls came and devoured them up: some fell on stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth: and when the sun was up they were scorched; and because they had no root they withered away. And some fell among thorns, and thorns sprung up and choked them: but others fell into good ground, and brought forth fruit."

Sometime in the purposes of the Almighty all good seed that has been sown shall bring forth fruit. The preaching of the ancient prophet Noah was not wholly without effect upon those who heard him, although at the time it seemed to have been a useless sacrifice of time and patience. Those who refused to listen to the warnings of Noah were all destroyed by the floods, but their spirits went back to the God who gave them and were consigned to prison, according to the words of the Apostle Peter.

While, as we stated, it seemed that the preaching of Noah was time and labor lost, yet it is only reasonable to think that when Christ went unto them preaching the gospel, they found it easier to believe than they had done when they first heard it. We can imagine them saying to one another, "Why, that is the same that we heard of Noah, who spoke to us in the flesh." Having this additional assurance of the Lord's will concerning all mankind, they would be in better condition of mind to accept the truth than they would have been but for the testimony of Noah.

The work of preaching the gospel to "the spirits in prison" is going on continually, and it is not unreasonable to believe that those who hear the gospel in this world, but do not accept it, will be given another opportunity on the other side, when they shall have served the time prescribed for their disobedience. Then they will remember the testimonies of Christ which they heard on the earth and be advanced in their capacity to comprehend the truth. The seemingly vain labors of the missionary will there bear its good fruit.

In the case of those who receive the word and abide a little time in the Church and fall away, the labors expended in their behalf are not wasted. There are those who have in their veins a little of the blood of Israel, and they recognize the voice of the Good Shepherd when they hear it, but they have not strength in themselves to bear up under the persecution that is the heritage of the saints of God. Or, they may become addicted to vices that bear them down. They are those that spring up in shallow ground, "having not much earth. * * * And when the sun was up they were scorched; and because they had not much root they withered away." Or, perhaps, they sprang up from good ground, but among thorns, and "the thorns sprung up and choked them." Although for the time being they were not able to endure the mocking of those who pointed the finger of scorn at them, or could not keep the spirit alive because of the vexations and cares of the world, the labor expended upon them was not in vain. If they do not transgress the laws of God so that they lose their membership in the Church, that "godly sorrow which worketh repentance unto salvation" will reinstate them. They will have lost the time that they were idle, but the testimony borne to them by the elders serves them well. They must needs repent, but they are farther on towards salvation than they were before the gospel found them. If they shall have lost the light through transgression, they must, of course, begin all over again. They will return to the light with "broken hearts and contrite spirits."

Modern revelation is encouraging to those engaged in the ministry of Christ. In a revelation given to Joseph Smith, Jun., Oliver Cowdery and David Whitmer, in June, 1829, these words appear: "And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father?"

In the day when all shall stand before the judgment seat of God to be judged according to the deeds done in the flesh, it may appear that an elder has not the credit all to himself, of bringing one soul into the fold, but he may have part in the saving of many. For as it is written by the Apostle Paul: "I have planted, Apollos watered; but God gave the increase. * * * Now he that planteth and he that watereth are one: and every man shall receive his

own reward according to his own labor." One elder plants the seed of faith and goes his way; another comes and waters the seed and still another reaps the fruits. All have part in the salvation of that soul and the work of none of them has been in vain.—S. N. L.

A DAY AMONGST THE MORMONS.

It is refreshing amidst all the absurd reports that are published regarding the Latter-day Saints, to encounter something indited in a spirit of fairness. It confirms what we have often said—that the better known we become as a people the greater is the esteem in which we are held. In this connection we take pleasure in reproducing the following from the *Batley News*:

"In the lodge-room of the Temperance Hall, Batley, there assemble each Sunday a body of worshippers little known to the general public of Batley. They are of the denomination known as the Latter-day Saints, or are better recognized as the Mormons, a creed that is growing powerful in the United States and Canada, and also in Europe, where some two thousand missionaries are in the field. Sunday was marked as a district meeting, and this took place in the Batley Town Hall, where two sessions were held, and these were attended by members of the Church, and a considerable number of friends from all over the Heavy Woollen district.

"One hears occasionally about these folk being 'peculiar people,' so I took the opportunity of the meetings to ascertain for myself what were their tenets, and was surprised to find that they are as devout Christians as any I have found in my journeyings around the local churches. In fact the services were as simple and as full of religion and religious thought as one could find anywhere, and instead of finding the Latter-day Saints 'peculiar people' I discovered that they were attentive and devout worshippers.

"The services were different from the stereotype order one finds in all denominations of English churches. There was a Yankee breeziness about them that recalled the visits of Moody and Sankey or the services of the Torrey-Alexander mission, and one had the privilege of good singing, fervent prayers, and pointed addresses, in which the principles and tenets of that Church were explicitly explained. The Church possesses no paid ministers, and, like the Society of Friends, between whose style of service and that of the Latter-day Saints, there is a close resemblance, they depend upon their own members as preachers.

"The services on Sunday were conducted by four elders—Messrs. Rockwood (the President of the Leeds conference), Young, Clark, and Hinckley, the latter two of whom are located in the Batley district. Elder Clark presided, and in the afternoon Elder Young, who is a great-grandson of Brigham Young, of Salt Lake, gave an interesting address on the history of the Church. The theme of

polygamy was touched upon, and it was denied with all the earnestness the missionary could command that such was now practised. The history of the Book of Mormon, which was translated from the golden tablets, seen by about twelve eye-witnesses, by Joseph Smith, the Latter-day Saints' prophet, was fully explained. They claimed to be Christians in the fullest sense of the term. Elder Hinckley also spoke, and emphasized the truths to which the church adheres. It was a most interesting service.

"The chief session of the district meeting was that in the evening, at which there was a good attendance, many being attracted by the novelty of the service. A more attentive or interested body of worshippers could not be found. The singing was excellent, and there was a well rendered trio by three ladies from Bradford.

"An impressive prayer was delivered by Elder Young, and the address was given by President Rockwood. It was not a written sermon, but a thrilling extempore narrative that was listened to with interest, although it lasted eighty minutes. President Rockwood dealt with the work of the missionaries chiefly. A strong point was that they labored for love and not for gain. There were no paid officers in the Church, and most of the missionaries were men and women who, when called upon to go out into the mission field surrendered in many cases good businesses to do so. They kept themselves whilst in the mission field, personally bore the cost of the halls wherein they worshipped, and paid for all the literature they distributed. Their's was a mission of love, and he had known many who at the end of their missionary work had to recommence life at the foot of the ladder, as they had sacrificed all in order to obey the Church's call.

"In an interesting way he touched upon the stories that had been circulated by the enemies of the Church about Salt Lake City. These people seemed to have forgotten that Salt Lake City was a most cosmopolitan town, in which most denominations to be found in the United States had their churches and representatives. The Mormons only formed a percentage of the population, and if it were true they led the life their enemies said they did, the other churches would be ready to expose it. They had never done so.

"Certain writers in English papers said in ignorance that Salt Lake City was a walled-in town, out of which it was impossible for anyone to escape. They would be interested to know that instead of it being walled in it was a town open to all comers. It was a great tourist centre, through which thousands of tourists from all over the globe passed each year. A bureau of information has been established for their use, and last year this was made use of by no less than a quarter of a million tourists. Did that show they lived a secret life in a walled city? The Mormons were a community of devout Christians, more advanced in their belief than some churches on account of the enlightenment they received through the inspired Book of Mormon, and were a growing body all over the world.

"A closing hymn, exceedingly well sung and the benediction, pronounced by Elder Hinckley, concluded an impressive and interesting service, and one feature which aroused interest amongst the visitors was the fact that although the missionaries had to pay for the cost of the hall and literature, no collections were taken, and from inquiries I gathered this was their usual custom. The upkeep of the Church is met by the levying of a voluntary tithe, each member contributing the Biblical one-tenth of his or her income. This is not only sufficient to maintain the Temple and other Church buildings in Salt Lake and other towns in America and elsewhere, but also to support any of their members who may have fallen upon evil times financially."

CONFERENCE AT CHRISTIANIA, NORWAY.

THE Christiania spring conference was held May 8th and 9th. There were in attendance President Andrew Jenson of the Scandinavian mission, and thirty-three traveling elders. Friday evening, the 7th inst., the Christiania choir, under the leadership of Elder O. E. Johnson, gave a good entertainment.

The first meeting was held Saturday evening, at which the work in the various branches was reported. All were in good condition. President Jenson spoke briefly of the introduction of the gospel into Norway.

The services Sunday morning were conducted under the direction of the Sunday Schools according to a splendidly arranged program. In the afternoon session the elders who had not previously spoken bore their testimonies, the services being concluded after a sermon by President Jenson regarding religious conditions in America at the time the gospel was restored.

The speakers at the evening meeting were Elder A. Amundsen, President A. B. Larsen and President Andrew Jenson. Their discourses dealt with gospel subjects and were well received. President A. B. Larsen was released to return home to Zion, and Elder J. H. Berg was sustained to take his place as president of Christiania conference.

The Christiania M. I. Associations gave an interesting program on Tuesday evening, and on Wednesday evening President Jenson lectured to a large and attentive audience on his trip around the world. During the conference eight persons were admitted to the Church by baptism.

"LOVE is always building up. It puts some line of beauty on every life it touches. It makes life seem more worth while to every one into whose eyes it looks. Its words are benedictions. Its every breath is full of inspiration."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 27, 1909.

THE SPIRIT OF PERSECUTION.

WHENEVER the Lord has commenced any great movement among mankind for the uplifting, improvement, or salvation of the inhabitants of the earth, a spirit of opposition has manifested itself, indicating that the powers of darkness are on the alert, as well as the angels of light, and that the two conflicting forces exhibited "in the beginning" are still active, though occasionally they may be latent and do not spring into dynamic energy until occasion seems to demand.

When we speak of a great movement from the Lord, we do not limit this term to the revelations of His will in the domain of religion, but regard everything introduced for the progress and benefit of the human family as inspired, suggested or directed by His power. Whatever it may have been during all the ages of the world's history, it has met with the antagonism of ignorant and vicious people. Every so-called "invention" or discovery of something in advance of existing institutions, methods and developments has been treated with scorn, derision, contempt and frequently with violence and cruelty.

This has been particularly conspicious in the introduction of Divine revelations of a sacred character. The holy men who came with "the burden of the word of the Lord" were usually rejected by the people to whom they were sent, and even the Son of God Himself was repudiated, cast out, abused and crucified. When speaking to the most pious and educated of the sectaries in His own tribe and time, He asked, "which of the prophets have not your fathers slain?" The same spirit that animated those who fought against Him and the prophets who preceded Him, incited the opponents of His Apostles and the early Christians, and similar results were the consequence. And down through the centuries that followed the rejection of the true Church of Christ, whenever new light came to mitigate the spiritual darkness that overshadowed the world, bigotry, intolerance, oppression and savagery were employed to quench the light and crush those who carried it.

The same influence prevails to-day in relation to the great work

of "the dispensation of the fullness of times" which God has ushered in for the salvation of mankind. Thanks to the civilizing influences which have been gradually brought to bear, the laws of leading nations have been so modified and liberalized that physical penalties and disabilities are not now inflicted upon the introducers of new and strange doctrines. But in many ways the petty spirit of hostility, curbed as to its older exhibitions, shows itself in other and meaner forms. Yet where opportunity offers and restraint is not sufficient to quell the violence of mobs and the vengeance of revengeful sectaries, the torch and the firebrand, the rifle and the knife, have not been absent in the raids that have been made in religious disturbances.

The Latter-day Saints have suffered for their faith more than any other religious body in recent times. The history of their persecutions in Ohio, in Missouri, in Illinios, and in other states of the American Union, has been written in blood and fire and will stand as a shame and reproach to the so-called Christianity of the nineteenth century, boasted of as the most enlightened of all the ages. In England, protection has usually been afforded to the "Mormons," as they are popularly called, so that mobocracy is of rare occurrence. Still it is occasionally manifested when some wild fanatic, semi-lunatic, or religious fakir inflames the minds of men with stories too grotesque and improbable for sane and thinking people to believe, but which the unreflecting populace generally swallow without investigation. But these disturbances are usually of brief duration and die out when their inciters are ignored or made amenable to the law.

There is, however, a substratum in a certain class of mind of that intolerance and bigotry which of old broke out into overt acts of the kind here mentioned. It is quite as despicable, although not so pregnant with the serious consequences related. For instance, right here in Liverpool, considered to be a liberal city where liberty of thought and speech and religion is supposed to prevail, there are cases of the working of this petty spite and cowardly oppression, springing from similar motives and dispositions to those that prompted the tortures and punishments of the dark ages.

Within the past few weeks employees have been threatened with dismissal from the occupations by which they gain their living, for attending the meetings for religious worship of the Latter-day Saints. A capable and competent teacher against whose character nothing could be brought, who was admitted to be talented and up to the mark in every respect in her position, has been turned out, neck and crop, from a public school, although religion is not touched on in the courses of study, for the sole reason that she is a Latter-day Saint. Good, honest, faithful and skillful workers in a manufacturing institution have been summarily discharged for the same cause. Not a word of reproach

has been or can be spoken against them. It is their religion and nothing else that is urged as an objection. The offer has been made for them to return to their employment if they will only give up their religious convictions and promise to have nothing more to do with them. Is not this not only the most abominable tyranny, but the meanest kind of petty persecution in the name of religion that was ever exercised in a civilized and professedly Christian community?

It may be argued in defense that the people called the Latter-day Saints, or "Mormons," are universally spoken against. That is not quite true. It is only those who are opposed to them without having investigated their character, their principles and their real status who utter slanders against them, repeating old, stale stories, chiefly without foundation. Unbiased men and women who have visited Utah, who have studied the religion of the "Mormons," who have learned the true character of the people who have turned a wilderness into a garden, a desert into fruitful fields, a mountain solitude into a hive of industry, and built up a great, progressive and splendid state in the American Union, have given their testimony through the press and the platform to the virtues of the "Mormon" people and the scriptural character of their faith. But these seem to count for naught with people who only see one side of a question and are ready to believe anything that is vile, while they close their eyes and ears against that which is rational and good.

We pity the small souls, the narrow minds, of the bigots who would infringe upon the rights of mankind and deny to any living being the privilege of worshipping God according to the dictates of his or her conscience, and we would be sorry to stand in the place of such miserable sinners in the great day of accounts when the Eternal Judge will give His opinion of their conduct.

This writer has been thoroughly acquainted with the "Mormon" people for many years, and has visited them in their cities and towns and villages and hamlets throughout the great West, and can and does here testify before God and the whole world that as a body they excel in all the Christian virtues the pious people who speak evil of them and who exhibit a desire to crush them out of existence. The Latter-day Saints are not perfect, nor do they claim to be, but they will bear comparison with the most boastful of their opponents in everything that goes to make up true, Christian character and the qualities of honorable citizenship and social purity.

We claim the right to worship according to our own belief, irrespective of the views of others, and we deny the right of anybody to interfere with our worship so long as we do not attempt to interfere with theirs. We recognize the right of all people to practice that which they sincerely believe to be right and true, when it is not forbidden by human or Divine law and does not

overstep the line of the rights of others. Persecution, no matter in what form or guise it appears, is obnoxious to every lover of liberty. It is of ignoble origin. It is not of God. It comes from craven, depraved human nature and is prompted and inflamed by foul spirits from the infernal pit. It should be despised and contemned of all free people, and thank God it will not be long before it will be banished from the earth.

C. W. P.

MINUTES OF THE BRISTOL CONFERENCE.

THE semi-annual Bristol conference was held Sunday last at Wolseley Hall, Eastville, and was a decided success. Many saints and investigators, who came miles to attend, made statements of satisfaction and appreciation after each session held, of the spiritual feast and good time they enjoyed. President Charles W. Penrose, Sister Romania B. Penrose, Elder D. Ray Shurtliff of the Liverpool office, President Lorin A. Little and twenty-six traveling elders of the Bristol conference were present.

Opening hymn, "Lift up your heads," was sung by the congregation, commencing at 10:30. Elder Albert Collard offered the invocation, and Elder Frank J. Hill the closing prayer.

The statistical and labor report for the six months ending May 1st, was read and accepted. The general and local authorities were unanimously sustained.

"Reverently and meekly bow," was sung during the administration of the sacrament, Elders James A. Rowsell and D. J. Evans officiating.

President Little extended a hearty welcome to all present. Reported the conference in a flourishing and prosperous condition. Much prejudice is being allayed. He congratulated the elders and saints on their faithful and energetic work.

Elder A. J. Evans, having been released after two years labor in the mission field, said he had enjoyed himself in the service of the Lord, and knew he would be rewarded for the time spent. Realized the importance of the message we have to bear to the world, and trusted all friends present would find out for themselves what "Mormonism" is.

Elder James A. Rowsell felt well in the work, and bore a faithful testimony. Hoped that our friends would continue their investigations of so-called "Mormonism."

Elder John H. Bowden esteemed it a great privilege to meet in conference with the saints after spending six months on the "frontier." Referred to the beautiful prayer offered by a boy, which brought this glorious gospel back again, and manifested the identity of the Father and the Son, and brought back the organization which Christ established when on earth. He knew that the

Lord would crown our labors with success if we worked diligently and faithfully for the spread of truth.

President Penrose had no doubt that all the elders would keep on in the good work in which we are engaged. The Lord expects us to employ our time while in the mission field to the very best advantage, and after we return home we must continue in the work, as there is ample opportunity for the elders to labor among the saints in Zion. The Latter-day Saints have come out of "the world," and are following the Christ, and if we continue to follow Him we will be able to get to where He is. Explained why the authorities of the Church are presented at our conferences. Knew President Joseph F. Smith to be a man of integrity, who with the other authorites had been called of God, and placed in the Church as our guides. The Savior told the people to follow Him, not the dead letter, for He had the living word of God. Referred to the condition which so-called Christendom is in to-day, brought about by men following human interpretations of the "dead letter." Proved conclusively that this is the Church of God set up in these last days, with "apostles, prophets, etc., for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, to the knowledge of the Son of God."

Afternoon services commenced at 2:30. Prayer was offered by Elder J. H. Bowden, and the Bristol choir sang "Onward, Christian Soldiers."

Elder Frank I. Hill, who was released to return home, added his testimony to the work in which we are engaged. Was pleased to see the increase in conference assembly over the attendance of two years ago.

Sister Penrose spoke convincingly on the first principles, depicting the fact that this is the good old gospel restored, and the world to-day has many new man-made doctrines. Explained the purposes of the Relief Society organization, which is for the benefit of the sisters of the Church, as the Priesthood organization is for the advancement and discipline of the brethren. Complimented the Bristol society on their organization and good work. Exhorted the sisters to be faithful and forgiving to one another and continue their labors for the help of the poor and afflicted.

A duet was pleasingly rendered by Masters Vernon Beaumont and Walter Martin.

President Penrose was thankful the Lord had revealed this organization to the Prophet Joseph Smith so that the sisters as well as the brethren can work together and overcome jealousy and envy and everything which demeans mankind. Showed that the kingdom of God is to be established on this earth, and that to enjoy His presence we must get in harmony with the Lord, and all work together in the same spirit. The Relief Societies, Sunday Schools, and all other auxiliary organizations are for this purpose. Ex-

plained impressively the 59th section of the Doctrine and Covenants, which if the saints in Jackson County, Missouri, had obeyed when they received it, would have made them a grand and prosperous people, and they would not have been driven from their possessions and from state to state. Showed that true religion required not only kindness to the widow and the fatherless, "but to keep ourselves unspotted from the world." We must "go on to perfection," be united and obedient in all things.

The benediction was pronounced by President Little.

The evening meeting commenced at 6:30 by all singing "What was witnessed in the heavens?" Elder A. H. Parkinson offered prayer. Sister Ethel Jenkins very creditably sang the solo, "Where He leads me I will follow." Mr. Fred. Jenkins was the accompanist at all three meetings.

Elder D. Ray Shurtliff read from "Great Truths": "Which of the great religions of the world is the real, the final, the absolute truth. We must make our individual choice and live it as best we can." Cited scripture to prove that the true religion must have one Lord, one faith, one baptism and one spirit, and it is our duty to find it and live by it. Testified that so-called "Mormonism" is that one true and final religion, and this is our message.

Elder D. D. Harris had enjoyed his labors during the past two years, and said he had not spent a more profitable time in his life. Bore testimony to the divinity of this latter-day work, and exhorted all to receive and obey it.

Miss Alice Jenkins, Messrs. Fred. Crutchley, Jack Shirley and William E. Caswell then sang very sweetly "Sweet Sabbath Eve."

President Penrose delivered a most powerful and excellent discourse, which will never be forgotten by the large audience who heard him. He referred to the good music we had enjoyed, and said we had inherited the love of good music from our Heavenly Father. There is no real music without harmony, which is similar to the harmony of nature, and the discords are to give us a contrast to the full harmony of a perfect state. He answered the prevalent question of to-day, "who are we, what are we, where did we come from, and what is our destiny?" Showed our origin to be Divine, our mortal condition a necessary stage of our eternal progress, and our future to depend on our personal action and development, Christ being our elder brother and the "Captain of our salvation."

The elders met in Priesthood meeting on Monday morning, reported their labors and received good advice from President Penrose, who answered numerous questions.

Many friends and investigators enjoyed meeting with the elders and saints at the social given on Monday evening by the Relief Society.

RALPH HOWE, Clerk of Conference.

FROM THE MISSION FIELD.

Arrivals.—The following missionaries for the European mission arrived May 23rd, 1909, per s.s. *Laurentic*: James M. Booth, Martin W. Roylance, Provo; Lester C. Kearl, Smithfield; Ralph J. Stayner, Fielding; James T. Bigler, Riverside; William White, Clinton Alston, Salt Lake City; Arthur W. McGhie, Roni C. Ahlquist, Sugar Ward; Robert T. Petty, Oxford, Idaho; John W. Howick, Wilford; Herman Rickenbach, Eureka; Archibald S. Reynolds, Springville; George Fenlner, Hunter.

Appointments.—The elders who arrived for Great Britain, May 23rd, have been appointed to labor in the following conferences: Lester C. Kearl, Birmingham; James M. Booth, James T. Bigler, Grimsby; Martin W. Roylance, Clinton Alston, Liverpool; John W. Howick, Robert T. Petty, London; Ralph J. Stayner, Newcastle; William White, Arthur W. McGhie, Scottish.

Releases and Departures.—The following missionaries have been honorably released and sail for home to-day per s.s. *Canada*: From Great Britain—William A. Morton, Julins A. Rockwood, Joseph F. Evans, Charles A. Duke. From the Netherlands—Cornelius N. Willemsen. From Sweden—Peter J. Sandberg, Nelson W. Anderson. With the company were eighty-one emigrants, in charge of Elder William A. Morton, Elders Julius A. Rockwood and Nelson W. Anderson being his assistants. Elder William W. Allen, of the London conference, was honorably released and sailed for home per s.s. *Athenia*, May 8th, via Glasgow.

Baptisms.—A baptismal service was held at "Deseret," South Tottenham, the 22nd inst., when two converts received the ordinance of baptism, one at the hands of Elder Owen F. Beal, and the other at the hands of Elder Harold L. Smith.

On May 16th one more member was added to the Church by baptism in the Northampton branch (Birmingham conference). The ordinance was performed by Elder Charles D. Brown at 33 Riley Road, Brighton.

Eight members were added to the Church by baptism on Sunday the 23rd inst., in Sheffield (Sheffield conference), the ordinance being performed by Elders Alvin Robinson and Leffel A. Bean. Confirmations took place in the Sunday School.

Baptismal services were held at the Hetling Baths, Bath (Bristol conference), on Saturday, the 22nd inst., when two converts were baptized by Elder J. H. Bowden, and on Monday, the 24th inst., when three were baptized, two by Elder D. J. Evans, and one by Elder James A. Rowsell. The recipients of the sacred ordinance were confirmed at the water's edge.

A baptismal service was held at Livingstone Street Baths, Birkenhead (Liverpool conference), on Wednesday evening the

19th inst., when three converts were baptized by Elders Ralph H. Ludlow and William A. Morton. Two of the candidates were from Liverpool the other from Bootle.

Socials.—A successful social was held on Saturday, the 22nd inst., at 17, New Cross Street, Swinton (Manchester conference), in honor of Elder Joseph F. Evans, who had been released. Elder William Duce of Sheffield conference took charge. A good program was rendered, after which President Larsen complimented Elder Evans upon the good work he had performed during his mission, stating among other things that Elder Evans had started the Swinton branch. Elder Evans has been released thus early because of the death of his two daughters. Elder Evans replied to President Larsen's speech saying that he was pleased that he was given credit for doing some good. On account of the short notice of Elder Evans release, no present had been purchased for him, but the sum of £1 2s. 9d. was subscribed by friends with which to buy a memento. There were about sixty elders and saints present.

A well attended social was held Tuesday evening, the 25th, inst., in the Durham House meeting room, Liverpool, in honor of Elder William A. Morton, Brother Robert Souter and Sister Ada Lumsden, who leave to-day for America. The large room was crowded to its capacity, even standing room was at a premium. President Penrose was the able master of ceremonies. A long and varied programme was rendered after which the guests of honor were each in turn presented a token of the love of their former associates. The presentation speeches were made by President Penrose in his characteristically happy manner and responded to in feeling words by the recipients. Members and non-members alike bade the departing saints bon voyage and a happy future in Zion.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson XIII.—The Missouri Saints Find A New Home.

Textbook: One Hundred Years of Mormonism (Evans), pp. 211-25.

References: History of the Church, Vol. III., pp. 16-20, 34-42; Missouri Persecutions—Roberts pp. 188-193; Life of Joseph Smith—Cannon, Chapter 33; Outlines of Ecclesiastical History—Roberts, pp. 432, 437. Life of Heber C. Kimball—Whitney pp. 218-23; History of Utah—Whitney, Vol. 1. pp. 142-5. (Regarding the apostasy of two of the witnesses to the divinity of the Book of Mormon, it ought to be remarked and emphasized in the class, that it was not for moral guilt that they were excommunicated from the Church, but almost entirely for insubordination to ecclesiastical authority. Least of all was there anything affecting their testimony to the truth of the Nephite record; *that* remained firm as ever, and was afterwards many times as boldly and emphatically borne as it had ever been during their connection with the Church.)

I. A Peaceful Exodus.

1. A tacit understanding with non-"Mormons" in Clay County. (a) What it was. (b) Their rights in the matter. (c) Sentiment again turns against the saints. (d) The saints decide to leave.

2. Searching for a home. (a) Ray County at this time. (b) Visited before this by some brethren. (c) Creation of Caldwell and Davies's Counties. (d) General sentiment concerning the removal.

(1.) On the part of the saints.
(2.) On the part of non-"Mormons."

(e) Growth of settlements.

II. The New Home.

1. Far West. (a) Where situated. (b) Rapid growth of. (c) Revelation concerning. (Sec. 115.)

2. Adam Ondi-Ahman. (a) Location by Joseph and others. (b) Significance of so far as concerns.

(1.) The past. (2.) The future. (c) Settlement of
(1.) By whom. (2.) Officers.

3. Other places settled by the saints. (a) Gallatin. (b) De Witt.

III. Apostasy in Missouri.

1. Of Oliver Cowdery. (a) Charges against him sustained. (b) His letter of withdrawal.
2. David Whitmer. (a) Charges against him. (b) Result.
3. Lyman E. Johnson.
4. Disaffection of Thomas B. Marsh (October 1838).
5. President Taylor's statement concerning those days in Missouri.

IV. Celebration of the Fourth of July at Far West.

1. The proceedings. (a) Officers of the day. (b) The Procession. (c) Sidney Rigdon's address.

(1.) Sentiments of.
(2.) Significance of in view of the circumstances.
(3.) Explanation of.

2. Growth and prospects of the Mormon settlements in Missouri.

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